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D. O. M.

THE TRIUNE
OR
THE NEW RELIGION.

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UNITED STATES OF AMERICA.

1867 March

From the Author.

D. O. M.

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THE TRIUNE;

OR

THE NEW RELIGION.

—oo—

BY SCRUTATOR.

—oo—

"I am, myself, in favour of free inquiry on all subjects, civil and religious, "with no condition but that it be pursued with learning, argument, and con- "science."—*Mr. Disraeli, M.P., v. Times, November*, 15, 1861.

"By degrees an idea of vast potency has gained sway, namely, the principle "that every man has an absolute, indefeasible, illimitable right to think his own "faith out for himself."—*Ideas of the Day, by Charles Buxton, M.A., M.P.* 1866.

"As men advance from an imperfect to a higher civilisation, they naturally "sublimate and refine their Creed."—*Lecky's Rise and Influence of Rationalism.* —Longman and Co., 1865.

"O esteemed Syrian friends, we bid you farewell, and desire you to consider "these things; and be assured that the days come when there shall be no more "Jews and Samaritans, no more Christians and Moslems, no more Druses, "Melualis, Maronites, Greeks and Armenians." * * * "For ye who are "the people of many creeds, are the children of one God, and ye shall hereafter "be the citizens of one nation, ye shall live as brethren." —*The New Koran, or the Bible of Scientific Theology—Councils*, c. xvi., *v.* 43, 44.—Farrah, 232, Strand.

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ERRATA.—In p. 21, line 18, for *be* read *by*.
In p. 28, line 1, read *A* Being.

PREFACE.

—oo—

To the reader desirous to know why these pages have been published, the author of them, with all due respect, puts the following questions—viz., Whether any known Religion truly represents what God is? Why Death exists? and What the Origin and Object of Good and of Evil are? Whether any known Religion is capable of raising mankind to the highest degree of religious civilisation of which human nature is capable, or of creating universal unanimity? Whether as regards its scheme for man's spiritual destiny, every known religion is not inferior to what a good and sagacious man would himself have designed and constructed, had he had in his power, when creating the first males and females of the human race, the future destiny of them and their posterity?

Moreover, every known religion recognises, in some way, a suspension or violation by God of his own laws,—of which the Virgin-born Child is an example, and it is alleged that these miracles must be credited, because Reason is not sufficient for all purposes of Religion (*a*). Now, if historical and present events prove to the diligent and impartial inquirer, that the negative is the only true answer to the foregoing questions, and that every existing religion has failed to civilise mankind; then it may be contended successfully, that the natural sentiment of religion has never yet been truly cultivated, and that a religion of a higher character, more devotional and more practical than any as yet existing, is in store for mankind. Such a religion is the natural offspring of Science, and of Science only. There has been, in truth, always a divine light shining on mankind; but as the Australian savage trod the auriferous earth for generations ignorant of its value, so mankind have had around them for all past time the materials of a common religion deducible from the unerring laws of God, and yet have remained hitherto ignorant of them.

(*a*) *Aids to Faith*, p. 38.

This age is, fortunately, an age of Science and of Facts—and Science insists upon Religion being brought within its jurisdiction, together with every other subject a benevolent Deity has submitted to the consideration of mankind; and as science is the offspring of laws perfect in their conception and operation, whatever Science discovers in Religion must be true. Science repudiates the idea of God creating any imperfect machine, because if He were to so act, he would be inferior to man. Science, therefore, discredits any violation by God of his own laws, or any addition thereto, not rendered necessary by a new creation. Science, moreover, discloses to man not only the existence and omnipotence of an Infinite God, but His moral, and intellectual, and physical nature; the origin and object of Death; the origin and object of Good and Evil; why man was created, and in what condition; for what object his race is continued; and, lastly, Science points out man's religious duties in this life, and his destiny in a future world. Science, in short, unfolds and permanently establishes Truths, which, without any miracle, manifest to man the Existence, the Goodness, the Wisdom, and the Power of an Infinite Deity, and which generate in the human soul a religion corresponding to that Deity—a religion superlatively practical—a religion causing those deeds of goodness, Scientific Theology requires, and which a religiously civilised conscience instinctively knows to be acceptable to the God it worships. This is the new religion required by the present enlightened age, by natural progress in knowledge of the human intellect—this is the religion which is essential to the regeneration of mankind—the religion which can alone make wars to cease, and which can alone insure the ultimate civilisation of the whole human race, and prepare man, as regards his soul, for a higher organisation after death.

In the following pages an attempt is made from *philotheanthropic* motives, to introduce to the notice of the public, this religion, and to establish the great truth, *that Reason is all-sufficient for every purpose of Religion.*

THE AUTHOR.

31st December, 1866.

The Dedication.

DEO OMNIPOTENTI OPTIMO MAXIMO
Quem solum agnoscimus
Dominum Divinum et Infinitum
Quem solum precamur
Sit Gloria
Ab æterno nunc et per sæcula sæculorum

DEUS SPIRITUS DIVINUS
Omnium visibilium et invisibilium
Originator et Creator et Conservator
Rerum æternarum Gubernator
Animarum hominum mortalium Salvator
Malorum Ademtor
est
Nostra salus et tutamen
Et in vitâ et in morte

D. O. M.

THE TRIUNE;

OR, THE

CREED OF THE ENGLISH PEOPLE

IN THE YEAR OF CHRIST, 1966;

BEING A SHORT TREATISE ON SCIENTIFIC THEOLOGY,

AND ITS APPROACHING MORAL AND SPIRITUAL OPERATION.

——oo——

MAN.—HIS ORIGIN.

The different form of the skull and jaw-bones amongst various large sections of mankind, the difference in colour and hair, the difference in language and customs, the various grades of civilization; (some races being apparently without any progress, others progressing;) the variety of religions amongst different nations, the variety of food used for human sustenance, and the impossibility that there could ever have been the means for mankind, if multiplying themselves from one pair of progenitors, reaching, by any natural mode of transit, the various isolated regions in which man

is found ;—all these facts inductively prove, that several pairs of men and women, of different races, were the first progenitors of mankind; and that of each race a single pair or a plurality of pairs were created ; and as they could have had no parents, there was no object in creating them as babes: they were therefore created adults, and were located on this earth in divers places. It is thus proved that the Red Indian and the Papuan, the Negro and the Malay, the Tartar and the European, are not descended from common ancestors.

ANIMALS INFERIOR TO MAN.—THEIR ORIGIN AND CAPACITY.

Animals inferior to man were originally created and placed on this earth under laws analogous to those observed with regard to man, but such animals are adapted for a temporary existence only: hence the intellectual and physical structure of animals inferior to man, is absolutely perfect. The laws they observe are also perfect: for example, the horse has no affinity for the cow. Moreover all gregarious animals have perfect social laws. Nevertheless, these inferior animals, so called, have, apparently, no history, no literature, no progress, no improvement, no morals, no religion. Being created perfect, those endowments are unnecessary for their happiness or advancement, and hence they have not been conferred upon them; but it is not so with man; for, except that for some special purpose, some animals have perceptions and strength far superior to any man possesses, yet man is superlatively superior

to all other animals. He has, but not universally, history, literature, progress, improvement, knowledge, morals, religion; and though he cannot construct a bird's nest, or scent his food like the jackal or the vulture, and though, physically, he yields to the lion and many other brutes, yet he enslaves or kills them.

MAN,—HIS CAPACITY FOR RELIGIOUS CIVILIZATION.

As regards his intellectual and moral condition, man is created imperfect, but perfectible; perfectible by an inborn power of progressing towards perfection. This power has not, however, been uniformly active. On the contrary, there are examples of man, apparently, for thousands of years continuing from generation to generation, morally and intellectually without progress and without change. This, however, does not prove that there is anything fundamentally different in the nature of human beings who live from generation to generation without progress, since this non-progressive condition may be accounted for from circumstances. In truth, the whole human race has a common physical nature, and common intellectual and moral qualities, capable, under the benign and civilizing auspices of peace and science, of progressing towards ultimate moral and intellectual perfection; and therefore climate affords no impediment, and even amongst the most barbarous and non-progressive nations, human nature presents no lasting impediment, to a great and glorious earthly ter-

mination of the whole human race. Be it remembered, that the intellectual powers of man have never yet been exercised on religion as a science; or at all events not with the same perseverance and industry as upon hydraulics, chemistry, anatomy, steam, &c. Religion has been hitherto most unjustifiably and most unwisely excluded from the domain of science, though comparative theology is as much a science as comparative anatomy. The consequence of this is, that the great majority of mankind are, as regards religion, trained from infancy under a peculiar, exclusive, and arbitrary code of imaginary laws, and very few indeed of the people of this earth, have the inclination or the courage to doubt the truth of the religious doctrines, or the divine holiness of the public worship, of that religion in which they have been born and bred.

It is from this cause that religious sentiments and observances are the most hereditary of all customs, and the most difficult to change; and consequently all religions endure for very many generations, and are very rarely superseded. It is nevertheless confidently alleged, that man is capable of being scientifically trained in religion, and that no perfect civilization will ever be obtained without such training, since such training is essential to the development in human nature, of the highest faculty for good of which it is capable.

Man has, by nature, a conscience for what is right and for what is wrong, and a free-will power, limited in degree, to do right or to do wrong; Right and

Wrong being allowed to exist to enable man to exercise that power. Man is also a progressive creature, and has instinctively an idea that death does not terminate his existence. The interrogatory "Where is he?" or "Where is she?" involuntarily emerging from the soul of survivors, when beholding the remains of those departed, proves this to be true; and especially strong is this curiosity, if the deceased be either greatly loved or greatly hated. The familiar expressions, "She is now an angel," "He is gone to a better world," "He is now meeting with his deserts," &c., &c. are also evidence of that instinctive idea, and constitute an involuntary recognition of one of the greatest of truths. Moreover, man, so soon as he has a capacity for causation, however minute it may be, instinctively supposes the existence of a being superior to himself, and whom he describes by some word denoting superiority or supremity, and whom he supplicates and worships through the medium of some material figure called an idol.

The foregoing psychological properties of man constitute the natural germ of all religions, and acting in unison with his intellect, cause man to believe himself to be a responsible creature,—responsible to the Deity he worships; but instead of founding the laws of his God on scientific facts, (as for example, that God cannot grant material aid in answer to prayer without specially interfering with the operations of his own physical laws,) man fabricates from his imagination, the nature of his God, and of his God's laws, and he invents and observes

public religious ceremonies corresponding thereto. From this cause religion varies in its development, as the following table, which represents pretty correctly the progress in religion from the lowest to the highest degree of religious civilization, abundantly proves:—

GRADE OF CIVILIZATION.	NATURE OF RELIGION.	HOW IT IS EXHIBITED.	EXAMPLES.
Barbarous.	If any, it is Fetich.	The Deification of matter, worship of stones, sticks, ram's heads, &c.	West coast of Africa, &c.
Tri-partite, or semi-barbarous.	Worship of a spirit with idols.	Ditto, with human sacrifices	West coast of Africa, Mexico &c.
Uni-partite-barbarous.	Ditto.	Worship of birds snakes, and beasts, and of images half man, half beast, &c.	Ancient religion of Mesopotamia, of Egypt & Asia, except Confucians.
Civilized but not scientific, with idol worship.	Idol worship.	Representation of the Deity, in the form of man, that is Anthropomorphic religion.	The Ancient Pagan Religions of Greece and Rome. The Mariolatryand Christolatry of Papal Christianity.
Civilized but not scientific, without idol worship.	Fire — worship. Miraculous— Monotheism, and Trinitarian Christianity.	Anthropopathic religion; that is, imputing to God human passions.	Parsees, Jews, Mahomedans, and Christians
Civilized and Scientific.	No idols	Belief in an invisible infinite self-existing Deity, perfect in goodness, wisdom and power, without any passion, save love, and without any image or competitor.	The Scientific Theologian of theNineteenth century.

Though different religions have different creeds, and different public ceremonies, yet all religions have certain common fundamental principles, which produce

in all or many religions the same or analogous facts. A few of these examples may be here adduced: —

Human Sacrifice.

In all ages and in every part both of the old, and of the new world, human sacrifices have formed a part of the religious observances of man, when first emerging from a barbarous condition. Death presents itself to the barbarian in every form, and hence he begins to ponder upon it. Not being intellectually capable of perceiving the wisdom of God manifested by conferring on animals a temporary existence, and on man a temporary and a tentative or probationary existence, the savage concludes that God loves death and sanguinary actions for their own sake. Hence human sacrifices to appease or gratify the passions of his God. Let us not be too sure that one of our own most familiar Christian doctrines does not find its root in the same soil.

Massacres.

In Massacres the European and Asiatic religions are alike in operation; for example, in the sixteenth century there was a terrible massacre on account of religious differences of Mahomedans by Mahomedans and of Christians by Christians.(a)

(a) There was an extraordinary analogy beteen these two furious outbursts of human malignity. Both arose from what is called "Schism." The Mahomedan Sunnites acknowledge,—the Mahomedan Schiis—repudiate the inspiration of the three immediate successors of Mahomed the prophet. This schism had distracted the Ottoman world from the earliest times. Selim the First, a Sunnite, organised a system of secret police throughout his dominions, and obtained a list of all the Mahomedans known or suspected to be Schiis—the number amounted to about seventy thousand. This police he secretly distributed throughout the empire in each city; when he suddenly sent them forth as messengers of death, and forty thousand Schiis were slain. This occurred between 1512 and 1520. The immediate cause of the massacre of the Huguenots arose from a refusal of French Protestant nobility to attend mass; but its real cause was long cherished religious malignity. That massacre also was planned and continued for three days, and many thousands of men, women, and children perished. It began on the 24th August, 1572, at two o'clock on a Sunday morning.

Pilgrimages. Pilgrimages are common alike to the Jews, the Christians, the Mahomedans, the Brahminists and the Buddhists.

Miracles. Every known religion except that of Confucius, is founded on alleged supernatural acts called miracles.

Idols. Almost every known religion recognises worship in the presence of idols. The material cross of Christian worship is an idol.

Bibles or Sacred Books. Every religion with a literature has its Bible or sacred book. There are twelve books belonging to different religions, regarded as sacred; as follows—

The Tibetans have two sacred books called	Kangur and Tangur.
Kangur consists of 188 volumes—Tangur of 225 volumes.	
The Hebrews have one - - -	The Talmud
The Parsees - - - - -	The Zendavesta
The Confucians - - - - -	Ly King.
The Taotists - - - -	Ta-o-te-King.
The Brahmins - - - - -	The Vedas.
The Buddhists - - - -	The Tripitika.
The Jains - - - - -	Sutras.
The Sikhs - - - - -	Granth.
The Mahomedans - - - -	The Koran.
Christians - - - - -	The Bible.

Incarnations. The Christian believes in the incarnation of God, in a virgin born child. The Buddhist believes the same. (*b*)

The name of the Christian's Man-God is Christ, or

(*b*) Milman's History of Christianity, vol. i., p. 90, but this seems doubtful, see Edinburgh Review, 1862, p. 400, and Sir R. Alcock's Japan, vol. i., p. 376.

"The Anointed," that of the Buddhist "Buddha," or "The Enlightened;" and each incarnation came, it is believed by their followers, into the world, to enlighten mankind and show the way to the soul's health. Of Christ it is alleged that away from his native place he performed many miracles; of Buddha, that after twelve years' absence from his father, he performed many miracles. The Druses' last incarnation of the Deity was in Hakim Biamr Allah, who, A.D. 1033, disappeared, but who is to return to govern the world. The natives of Dahomey believe the Deity to be incarnated in the leopard. The Grand Llama is regarded as the incarnation of God;* Lankium as the incarnation of Reason.†

Mediators.

The Japanese believe Amida, a subordinate deity, to be the mediator between God and man. Amida is worshipped, and, singularly enough, one ceremony consists of the words "Amida, Amida, Amida," analogous to the "Holy, Holy, Holy," of the Cherubim and Seraphim of the Christians, who believe Jesus Christ to be the Son of God and the Mediator. Mithras is the spiritual Mediator of the Persian religion between good and evil.(c)

Vestments &c.

When describing public religious worship in Japan, Sir Rutherford Alcock observes, vol. i., p. 376, in effect,—"The altars, the tapers, the

* 2 Huc, Le Christianisme en Chine, 299. † 2 Williams' China, p. 246.

(c) Since this manuscript was prepared the author has had a very interesting conversation with Mr. Manockjee Cursetjee, the well-known Parsee, (see the *Times*, 29th May, 1866), and he stated that this is not a correct representation of the doctrines of Zoroaster. He alleged that the Parsees believe that good and evil both proceed from God, and are agents used by him for the purpose of preparing mankind for a destination necessarily good, but which God does not choose to disclose to man in his present life.

incense, the very costumes, and the gestures of the priests were in so many striking particulars, so like to those of the Greek and Roman churches, as to constitute a resemblance too close to have been fortuitous." The Crozier, the use of Beads, Saints' Worship, &c. are amongst the customs of the Llamas. (*d*)

The inspiration of sacred books.

THE TALMUD.—The Decalogue was delivered to Moses by God, (Jehovah) at the top of a mountain. The remainder consists of communications made by Jehovah to penmen, called prophets.

THE ZENDAVESTA.—Delivered by God (Ormuzd) himself, to Zoroaster, at the top of a mountain.

THE VEDAS.—Words spoken from the mouth of God (Brahm) himself, and which denote Truth.

THE KORAN.—Written before God (Allah) himself, with a pen of light, and revealed to Mahomed by the angel Gabriel, who also confirmed the Bible, or at least the Syrian or Arabian manuscripts relating to the Hebrews and Christ, and thus recognised the prophets and Christ as one of them.

THE BIBLE.—Written under the inspiration of the Holy Ghost, one of the three persons composing the Trinity of the Christians.

The doctrine of exclusive salvation.

Every religion recognises the doctrine of exclusive salvation, hence the persecutions for religious differences, of which Asia and Europe alike afford abundant examples.

(*d*) 2 Huc, Le Christianisme en Chine, p. 17, 18. 2 Williams' China, p. 257

If in addition to these remarkable facts, it is borne in mind that the great majority of all religions, whether recorded or unrecorded, whether of civilised or of savage nations, consist of belief in one Infinite Autocrat, working on mankind through the instrument of a subordinate polytheistic system, (of which the Hindoo religion, which recognises Brahm the Supreme and his subordinate Tritheistic ministers, Bramha the creator, Vishnu the preserver, and Siva the destroyer, is the most apt illustration,) and that all known religions, not excepting that of Confucius, abound in wonder-stories, supernatural actions, and conjectural, that is imaginary and metaphysical doctrines, the general nature of religion as a psychological production will be pretty well understood. These wonderful analogies in relation to the worship of The Supreme Being, prove beyond all doubt, not only that every religion springs from the same psychological law, but that when religion manifests itself by private or public worship, it is a reflex of the moral and intellectual condition of the worshipper. So certain is this law, that the intellectual condition of any tribe or nation being given, the scientific theologian can specify the nature of their religion. On these interesting religious facts, the scientific theologian sits in judgment, and endeavours to deduce from them some great and universal truth. The result arrived at consists of three incontrovertible propositions of fact, viz.—

First. That all religions have a common origin.

Secondly. That all religions are constituted of two

elements, viz.—a creed and a worship; the former being metaphysical, the other physical.

Thirdly. That the development of religion varies with the psychological condition of the worshipper; and as the mind of man in a highly cultivated condition is more likely to arrive at truth than when in a barbarous condition, it follows that the more highly human society is civilised, the more highly religion must be civilised, because the more truthful.

Another most important truth is deducible from the foregoing analogies, viz.—that every attempt of those wandering assailants and expostulators called missionaries, whose religion is proveable, by a sacred book, and whose doctrines are metaphysical, to make proselytes of other religionists, whose religion is also proveable by a sacred book, and whose doctrines are also metaphysical, must fail, though religious books for the purpose be circulated by tens of thousands. And why? because the expostulators, when endeavouring to prove that Christianity is the only true revelation, must offend both the faith and reason of the listener; his faith, because he alleges that the Christian miracles are superior to those on which the intended convert relies; and his reason, because cruelty and injustice are imputed to God; cruelty for allowing so many millions of his children from generation to generation to be born and to live under a false religion; injustice because it imputes to the Almighty religious favouritism. Moreover, when tested by its results on the social welfare of mankind, in the so called civilised

quarters of the earth, as proved by a long succession of ages, Christianity, *as it has been developed*, (whatever consolation it may have afforded in solitude, whatever benevolent actions it may have stimulated) has actually impeded the progress of science and civilisation. (*e*) It is only amongst unlettered religions, that Christianity has caused any progress in civilisation, at all corresponding to the efforts for conversion to its faith. Amongst unlettered tribes it has had considerable success, of which Polynesia and New Zealand are examples.

THE GOD OF SCIENCE.

Every event has its cause, and hence, by a very simple process of the intellect, it, when cultivated, is compelled to believe in a perpetual self-existing Origin and ever-continuing Cause of all events. Hence created life must proceed originally from uncreated life; created intellect from uncreated intellect; created matter from uncreated matter, but before it can be alleged that created Evil proceeds originally from uncreated Evil, it must be proved that evil is self-existing and indestructible. If evil be self-existing, then the infinite universe has no omnipotent God, but is governed by two forces always contending with each other. If

(*e*) The social condition of mankind under Christian religious institutions has not been productive, taking one Christian country with another, of greater human progress or greater human happiness, than other religions possessing a literature. In truth, numerous and elaborate ceremonies, the most trivial superstitions, miracles innumerable, and cruelties unparalleled in history, have characterised for centuries the development of Christianity. In its earliest development it did, however, cause bondage in the Roman Empire to disappear. Yet, strangely enough, in the eighteenth century of its Era, Slavery and the Slave trade became lawful institutions in most if not all the Christian States of Europe.

such were the fact, all laws, including those of science, would partake of the imperfection of their origin. The universe would be imperfect; its laws imperfect. It happens, however, that the laws revealed to the human intellect by science are so absolutely perfect, that the operation of them may be calculated upon with the most unerring certainty; but as perfect laws must proceed from a perfect origin, it follows that there must be a supreme, self-existing, perfect being; and the scientific theologian therefore believes that being to be infinitely perfect in every respect. Nevertheless he cannot deny that mankind suffer evil. He therefore proceeds to enquire into the nature of evil.

EVIL.—WHAT IT IS.

Evil is Pain, physical or moral, and is positive in its nature. Physical pain is caused by disease or accident. Moral pain is anguish of the soul. The Deity designedly causes, by the invariable operation of his physical laws, at intervals, unascertainable by man, physical pain; for example, disease, pestilence and famine; his laws being so created as at times to produce those evils, since they would not otherwise operate either as an incentive to mankind, or as indications of the power and presence of The Almighty. Moral pain is invariably created by man only, one of the severest of moral pains being that of undeserved reproach; another, remorse; the former pain undeserved, the latter deserved. Pain, whether physical or moral, whether deserved or undeserved, is and is intended to be most severe, and frequently it is so

unbearable as to cause a voluntary death; but before we can attribute evil to any agency other than God himself, we must ascertain whether its existence is not consistent with those attributes of perfection, proved by His general laws to belong to God, and whilst doing so we must remember that there is also Good.

GOOD.—WHAT IT IS.

Good is not a mere absence of pain. It is, like evil, positive. The greatest good, any human being can enjoy, is health of body and soul. Now there are certain actions which cause Good, that is Happiness; and there are certain actions that cause the reverse of Good, that is Misery or Evil. Good and Evil are therefore facts; but, since man has a knowledge of the certainty of Death, had not he also an instinctive expectation of a life after Death, the certainty that good would end with this life, would cause pain—moral pain; because it would present a condition of things inconsistent with God's perfect attributes; but as man has that instinctive perception and unquestionably enjoys great happiness from doing good, he, if good, feels sure that the future life that is to be granted to him cannot be otherwise than good. On the other hand, did the man who does evil, believe that this life ends with death, he would have no inducement to discontinue his evil course, and death, from the misery evil occasions, would be to him Good. Having thus ascertained what evil and good are, the next question is,

Without them man could not be constituted as he is, a perfectible being. Man would have no sense of human misery, and therefore no longing after a better existence. Good and Evil exist, in short, for no other purpose than to place every human being in a state of probation for another life; the fact of evil, and the fact of death, always reminding mankind that this existence is imperfect and temporary, the fact of good and the hope of immortality exciting the belief that good in this life will be augmented in the next. If these facts were not strongly enforced on man's attention, he would never regard a future life at all—he could not be in a state of probation—he could have no free-will; but the co-existence of free-will and of good and of evil, are the instruments by which God compels every human being himself, according to the circumstances in which he is placed, to train his soul for a higher or a lower existence, for a higher or a lower organisation in a future life. If it be said that this provision can have no operation on babes or savages; the scientific theologian alleges, that this life is a transitory existence, one, it may be, of many that are past, and of many yet to come, and that it is in some way and to some extent inseparable from those existences, of which it forms one; and that it is in some way and to some extent operative with reference to them. By this wondrous contrivance, viz. the co-existence of free-will and of good and of evil, man becomes the originator of his own spiritual good, and the originator of his own spiritual evil.

SATAN.

The belief in Demoniacal Agency is always a token of a barbarous condition of the human mind, since savages invariably entertain it; but The Scientific Theologian having reconciled the existence of Evil with the unerring Wisdom and Love of God, boldly asserts that no such agency exists. The story of Satan tempting Christ, narrated in the fourth chapter of St. Matthew's Gospel, instead of having been regarded as it ought to have been, as an allegorical illustration of the great moral and religious principle, viz: that neither the cravings of hunger, nor worldly ambition, ought to lead man's soul from righteousness, and that it is at his own peril if man disregards the laws of nature; has unfortunately for mankind, been regarded not as a parable, but as literally true; and from this cause, a recognition of the real existence of numberless invisible demons perpetually fluttering in silence around every person with the privilege of tempting him or her to sin, and so to bring their souls into an eternal hell, has been a part of the religion of Christendom for seventeen centuries, and still is credited by very many persons who will soon know better. Scientific Theology, having by induction arrived at the knowledge of God's true nature, viz: that He must be self-existing by his own inherent incomprehensible power, and that He is omniscient, omnipresent, omnipotent, all good and all wise, unconditionally rejects the idea of the existence anywhere, of any enemy rival, competitor,

or antagonist to the **Almighty** ; or that moral evil, as a thing originating from, or independent of, Almighty God, has or can have any existence whatever. As observed under the Article on Evil—God inflicts physical evil wilfully, under the name of **Pain**, but, only out of love for man, and for his immortal good.

CHRIST.

Jesus Christ being the originator of a religion recognized by about a third of the human race, every observation connected with him ought to be the result of the most solemn consideration, and the most profound study. An attempt has been made to prove Christ to have been a myth. It has failed—Christ is not the creation of a poet. He lived, thought, spoke, and acted. About three hundred millions of human beings profess to believe, and the great majority of them do believe Christ to have been The Creator and The Created, that is both God and Man. It is not alleged as against the conscience of others, that Christ did not in his person unite both The Divine and Human Nature, but it is certain that it is only in his human capacity, that his character can be reviewed ; for it is as Man and not as God, that we can follow him, observe him, and bring him under the range of the human intellect. As Man and not as God will Christ therefore be now regarded. He was not omniscient, for he is represented as increasing in wisdom, and as stating that he himself did not know all things ; (*f*) he was

(*f*) "And Jesus increased in wisdom."—2 Luke, 52. "But of that day and hour knoweth no man, no, not the Angels of Heaven, but my Father only."—24 Matthew, 36.

capable of anger ; (*g*) of vituperation. (*h*) He commanded without any qualification, without any figurative signification, mutilation of any sinful member of the body; (*i*) and even the abandonment of the most sacred and endearing ties of human nature, from those who had become or wished to become his disciples. (*j*) He recognised, unequivocally the doctrine of God abandoning his own omnipotence, for he pointed to human misery coexisting with God to all eternity, as being absolutely unchangeable and interminable, even by God Himself. (*k*) He makes himself the author of the most terrible and cruel of domestic tragedies. (*l*) He denies man's freewill, (*m*) and takes it away, and alleges that the Almighty takes advantage of his own wrong. (*n*)

Now, in the exercise of that liberty of thought and of conscience, every free person is willing to acknowledge in others, it may be alleged and believed that the principles thus recognised by Jesus Christ are not divine in origin, and if not, they are to be attributed

(*g*) "And when he had looked around about them with anger."—3 Mark, 5.

(*h*) "Ye serpents: Ye generation of vipers."—23 Matthew, 33.

(*i*) "If thy hand or thy foot offend thee, cut them off."—18 Matthew 8.

(*j*) "Let the dead bury their dead."—8 Matthew, 22. "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, he cannot be my disciple."—14 Luke, 26.

(*k*) "It is better for thee to enter half into life, than having two feet to be cast into hell, into the fire that never shall be quenched."—9 Mark, 43.

(*l*) "Think not that I am come to send peace on earth, I am come not to send peace but a sword, I am come to set a man at variance against his father."—10 Matthew, 35.

(*m*) "All things are delivered unto me of my Father." "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—11 Matthew, 27.

(*n*) "For this people's heart is waxed gross and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes and hear wish their ears, and should understand with their hearts, and should be converted."—13 Matthew, 15.

to the infirmities of his human nature. Of science, Christ knew nothing—of languages, nothing—of history, save that of the Jews, nothing. He was, however, learned in all the literature that was accessible to him, and which consisted exclusively of Hebrew manuscripts. As to his character, that must be ascertained by his words and his deeds. For this purpose it is necessary to ascertain first, what were the true words spoken by him. Now, only four reliable biographies of Christ have been transmitted to us, but in the early ages of Christianity there were many more. (o) Our materials are therefore limited, and are by no means superabundant.

The three first Gospels have a common origin :—this is apparent from the passages common to them all, and from their structure. In truth, therefore, there are only two original biographies, viz., the manuscript or information from which the three first gospels were taken, and the fourth Gospel, viz., that according to St. John. The *addenda* found in the three first Gospels, that is to say, such parts as are not found in all of them, must be ascribed to other sources than the writer of the original biography. It is only by comparison that the true words of Christ can be ascertained. The writer of the fourth Gospel, also wrote three Epistles, and on comparing those Epistles with the fourth Gospel, it is proved that, (whether the ideas attributed to Christ in the fourth Gospel originated from him or not,) the language is that of the Biographer.

(o) 1 Luke, 1.

The true words of Christ are therefore found in the three first Gospels, except where if at all, St. John represents the same language as is there found. What then is the result ? The result is, that the character of Christ must be taken from his true words. I have already given several examples of them, and those do not convey a very exalted idea either of his intellect, or his religious civilization. We shall however, have to regard him presently in a very different light. The words attributed to Christ by St. John, are, for the most part, those of a Metaphysician, except so far as they are in companionship with Christ's miracles. Again and again Christ is made in St. John's Gospel to talk metaphysics, of which his conference with Nicodemus, is the first example. The following extracts are other examples—amongst many, "Verily, Verily, I say unto you, Before Abraham was I am," 8. St. John, v. 58. "The Father loveth the Son, and hath given all things into his hand," 3. St. John, v. 35. "I, and my Father are one," 10. St. John, v. 30. &c., &c.,

The Metaphysical relations alleged by Christ to have existed between himself and God, are not capable of being proved, or disproved, because there is nothing on which issue can be taken. They are only metaphysical allegations. If a man were to say, "I am the Son of God," it would be raising a metaphysical question. Simon Magus, like Christ, resorted to this Egotistical assertion, "I am the Word, The Perfection,

The Paraclete," said he.(p) If such a person were to say, If you will not believe me, believe my works, and such works were restoring life to the dead, sight to the blind, &c., it is sufficient to observe, that if such works were really done, no human being in his senses could doubt the supernatural gifts of the miracle-worker, and would believe anything he would say. Of course, if it be capable of unquestionable proof that the Creator and the Created were united in the person of Christ, whatever fell from him must be received with the same unresisting implicit faith, as that which causes the Hindoo to suppose that he is sending his soul to God, when he prostrates himself under the wheels of Juggernaut; but it was not Christ's intention that people should become beside themselves when listening to him, for he frequently appeals to the reason of his auditors, and especially in his Sermon on the Mount. As what is legendary proves nothing, the only real evidence of Christ's supernatural origin consists of his Miracles. If they are proved, His Divinity is proved. With regard to Miracles, the human intellect is obliged to adopt one of four courses, all Miracles being *ejusdem generis*. First, in exercise of its Free will, it may decline to form any opinion as to the truth or untruth of Miracles, regarding the narrative as an allegation which may or may not be true, and so suspending its conviction either one way or the other. Secondly,—the intellect may regard the

(p) Milman's History of the Church, 1 vol. p. 9.

Miracles alleged to have been wrought in support of any one or more religions as true, and all other Miracles as untrue; for example, the Jew regards the Old Testament Miracles as true, and those of the New Testament as untrue. The Bible Christian believes the Miracles of both Testaments to be true. Thirdly,—the intellect may believe all Miracles to be true ; Fourthly,—it may believe all Miracles to be untrue. Bearing the foregoing proposition in our minds, let the following question—viz., "Is it, or is it not a fact that Christ possessed and exercised supernatural powers ?" be considered seriously and calmly. About two hundred and sixty millions of human beings, who regard Christians as Infidels, and call them "Christian Dogs," believe that the Koran was written before the Throne of God, with a pen of light, of which a copy was brought down to earth by the Angel Gabriel, and revealed to Mahommed. That was a miracle, if true.

About four hundred millions of human beings believe that Buddha was an incarnation of the Deity, and Virgin-born, and that he, when under inspiration, revealed the will of God. That was a Miracle if true, and is the brother Miracle of Christianity.

About one hundred and thirty millions of human beings believe that the Vedas, or the Books of Truth, were dictated by the Supreme Being, through his divine, but not incarnated minister, Brahma. That was a Miracle, if true.

About three hundred millions of human beings,

(who regard all the rest of mankind as Turks, Infidels, or Heretics;) believe that Christ was Virgin-born, The God Incarnate. That was a Miracle, if true. But the Scientific Theologian asks upon what truthful principles, the Miracles advanced in support of one scheme of religion are to be received as true, and to be rejected as false as regards the other schemes, since in all, they are alleged to be supernatural interpositions of The Almighty, and consequently proveable by the same evidence. Now, as already observed, every believer considers his own religion true, and that of others false. This is a psychological law, which invariably operates on uncivilized human nature; but it is also a psychological law that the human soul is capable of progressing towards greater and greater truths, and it then rejects ideas previously entertained, if discovered to be untrue. Now if Miracles be the natural advance towards truth, as induced by facts conceivable alike by all mankiud to be true, (as, for example, that two persons cannot stand on the same spot of ground,) are no longer necessary to prove that there is a self-existing Infinite Living God, All-good, All-wise, and Omnipotent, that the death of man on earth cannot be an end of his existence, that man from the co-existence of Good and of Evil, and of Free-will, is a responsible being, responsible to God, and that he carries that responsibility into a future life, where consistently with God's works known to him, he will be raised or degraded in the scale of His vast Creation, accordingly as he exercises

that Free-will; and finally, that God can and does consistently with his own material laws, give spiritual aid to man in answer to his prayer, and makes him expiate his evil deeds by corresponding penalties here and hereafter; bearing in mind that no human being can deprive another of his soul, though he may of his earthly life;—then by the progress in religious civilization of the human intellect, without any supernatural interposition, without any violation of the laws of nature, without any violation of the laws of justice, without any imprisonment of God's word to skins of beasts and book-shelves, without any wandering priests living on the credulity of their fellow-creatures, man arrives at true religion, viz. the most exalted relation in which he can on this earth stand towards the Originator and Creator and Preserver of his existence, and so Miracles become incredible. The nearest approach to this civilized religious condition, is that which was caused in China by the profound philosophic writings of Confucius, which inculcate the main principles of Scientific Theology. The religion of Confucius, if it can be so called, established by him, was very soon productive of peace, concord, industry, and progress, and unnumbered thousands of human beings for twenty-four or more centuries, down to the present age, owe their temporal prosperity and happiness to the sound religious philosophy of that good, great, and sagacious man; but his religion has not withstood the advances of the material religion of Buddha, with its idols, and splendid temples, and cere-

monies. It was too ideal, too refined; but the chief cause of its failure was the recognition by the Confucians of the maxim, that the seasons may be propitiated. It attempted, moreover, to declare the privileges of departed spirits, and regarded The Almighty as capable of giving plentiful Harvests in answer to public prayer and worship, thus recognising, superstition, without the attractions of Buddhism, which appealed physically to the senses, and morally to the heart; for not only was the public worship of Buddha very splendid, but his moral code was perfect, for he recognises amongst moral duties, parental care for children, submission to authority, gratitude and moderation in time of prosperity, submission in time of trial, equanimity at all times; and virtues unknown in any heathen system of morals, such as the duty of forgiving insults and not rewarding evil with evil. (q)

I now come to consider the character of Christ in its most attractive and exalted aspect, viz. as Christ the Philotheanthropist, the Lover of God and of Man. In this point of view Christ's character is almost altogether in accord with the highest and most scientific conceptions of God and of Man's duty to Him; but unfortunately its legitimate operation has been impeded, nay perverted, by elaborate sacerdotal codes founded not on the pure and benevolent and loving religion of Christ, but upon the metaphysical ideas of its expounders; of Men, who received

(q) Edinburgh Review, 1862.

as facts, tales of wonder invented as righteous frauds to propagate a religion which in its fundamental principles has been always, and is to this day worthy of all acceptation. As proof of the scientific theology of Jesus Christ, we may observe—that nowhere does he recognise the monstrous injustice of vicarious punishment;—no where does he insist on an abandonment of the reasoning faculties, when describing God—nowhere does he deny the efficacy of good works before God, whether the benefactor be Jew or Gentile, or of any other nation. His Moral code, with the exceptions I have referred to, was moreover entirely in accord with Scientific Theology, of which fact may be adduced the following examples of its contents, viz.—

Humility	14 *v* S. Luke, *c.* 8.	5 *c.* Matthew, *v.*	2.
Righteousness	: : - 5	ditto	6.
Mercy	- - - - 5	ditto	7.
Purity	- - - - 5	ditto	8.
Peace	- - - - 5	ditto	9.
Good-works	- - - -	ditto	16.
Usefulness	- - - 15	Luke,	14.
Truths without Oaths	- 5	Matthew,	37.
Smbmission to Evil	- - 5	ditto	39.
Generosity	- - - 5	ditto	42.
Love of Enemies	- - 5	ditto	44.
Secret Charity	- - - 6	ditto	1.
Secret Prayer to God	. 6	ditto	6.
Forgiveness of Injuries	- 6	ditto	12.
Cleanliness	- - - 6	ditto	17,
Godliness	- - : 6	ditto	33.
Monogamy	- - - 19	ditto	4.
Filial Duty	- - - 19	ditto	19.
Belief in one God, as	- 11	ditto	25.

Being Omnipotent	-	19	St. Matthew, 26.
" Good	- -	19	ditto 17.
" Merciful	- -	6	St. Luke, 36.
" Just	- -	5	St. Matthew, 45.
" Gracious	- -	6	ditto 4.
and	- - - -	11	St. Luke, 13.
" Perfect	- -	5	St. Matthew, 48.

Lastly, the duties of man to God enjoined by Jesus Christ, are expresssed in language which for truth, strength, and brevity, has never or rarely been equalled.

> "Thou shalt love the Lord thy God with all thy heart, and "with all thy soul, and with all thy strength, and thy neigh- "bour as thyself. "This do and thou shalt live."—10 *St. Luke*, v. 27, 28.

Moreover, Christ recognised the immortality of the soul, under the name of eternal life, but he nowhere defines the occupations of that eternal life, though if he were omniscient he knew what they would be. Science can, alone, on any solid grounds, realize an idea of them, and of science Christ was ignorant; but the utmost the Scientific Theologian ventures to say, as regards futurity, is, that subject to God's omnipotence, that future life will be free from the operation of time, and that its happiness will be analogous to the happiness man is capable of insuring to himself on earth; but free from alloy, and enlarged to a degree consistent with the benevolence of an Almighty Being.

Finally, it is sufficient to say that Christ was the impersonation of piety, benevolence, humility, and courage, and that the religion he taught as a philo-theanthropist, entitles him to the appellation of The

Saviour of Mankind; since if it be followed in deeds and not in metaphysics, it will be found to bring salvation to the human soul, but this remark has no application to the injunctions of Sacerdotal Christianity.

SACERDOTAL CHRISTIANITY.

True Christianity can have proceeded from the mouth only of Jesus. Without his words, his alleged actions prove nothing beyond the possession of supernatural powers. Now, if the words that fell from Christ were sufficient to establish true religion, miraculous action was unnecessary. If the words were not sufficient, then Jesus did not complete his mission; but it is proved by the foregoing article, entitled "Christ," that Christ's words as a philotheanthropist alone were amply sufficient to establish true religion, that such is their operation on the soul's health, that they may well, indeed, be regarded figuratively, as medicinally curing man's soul of blindness, deafness, lameness, and disease, and even raising it out of the shadow of death. By Sacerdotal Christianity is meant, not that Christianity which came from the mouth of the Saviour, but those elaborate metaphysical and perplexing phases of Christian doctrine, beginning with the first expounders of this sublime faith, and continuing thenceforward down to the present day, of which the doctrines of the Atonement and Predestination are, perhaps, the most prominent examples.

It is not extravagant to allege that an incalculable amount of human suffering would have been prevented

had Christianity been founded alone on the true words of Christ, had all the New Testament save the three first Gospels never been written. Ultimately these doctrinal questions, which have always obscured and well-nigh destroyed the true, bright, and holy religion enunciated by Christ himself, were reduced into creeds or codes, but for codified Christianity, Christ gave no authority whatever, and compared with the fountain whose sweet waters codified Christianity has appropriated, it is a liquid holding in solution a preponderating quantity of the mud and rubbish of superstition. Nothing but expediency can justify codified Christianity. For centuries owing to incessant wars, mankind were incapable of induction, and the human mind consequently wasted its energies on purely metaphysical questions; one of which ultimately divided Christianity in twain, viz. whether the third Person of the Trinity proceeded from The Father only or from The Father and The Son. These abstract metaphysical questions were however capable of exciting and did excite deeds of blood, cruelty, and wrong, so as to verify the prediction of Jesus that he came not to bring peace on earth but a sword, and it was desirable therefore that these doubts and their offspring should be cleared away or suppressed, by Creeds declared by Ecclesiastical Councils, and drilled into the minds of the young. Those days are happily passed away, and now there is nothing to justify the retention of metaphysical Christianity, nay, since these Codes inculcate the insufficiency of good deeds alone

for grace with The Supreme, it will be well for mankind, when they are swept away entirely. The reform of the Established Church of England and Ireland now so much required, should therefore aim at a far purer and more practical Christianity than can be expected from the retention of our Thirty-nine Articles, or the three Creeds, referred to by them; two definitions, three Commandments, one Promise, and one Admonition, being amply sufficient for all religion. They are as follows, viz:

1. God is a self-existing Life, Infinite, All-good, All-wise, and Omnipotent, who regards and answers man's spiritual prayers.

2. Man is His only perfectible creature, so far as is known.

3. Love God with all your soul.

4. Love your fellow-creature as yourself.

5. Pray to God for power to keep these commandments.

6. If ye so love and pray, and prove your Love by your deeds, your soul shall be perfected, and ye shall live and be exalted before God, in the scale of his Creation.

7. If ye do not so love and pray, and do, ye shall live, and be degraded in that scale, below the beasts that perish.

PROPHECY.

Man has the faculty of arriving at particular truths by induction, founded on existing facts. The discovery of the revolution of the earth is an example. Subject to penetration by the exercise of that faculty,

Darkness immeasurable conceals from man the past and the future of any unearthly life, though each person may have gone through endless existences prior to his conception in the womb, and may go though endless future existences after the death of the body. Now, if it be right that futurity should be concealed from man, except so far as he can by induction discover it, then it is wrong in any other way than by induction to disclose futurity to man. If it be wrong not to reveal futurity to man, then the concealment of futurity from man is wrong. Prophecy not founded on induction, claims a special power to reveal futurity independently of induction, and since God has concealed futurity from man, except so far as he can discover it by induction, it follows that unless such Prophecy be dictated by The Supreme Being, it is an impious attempt to violate the law by which the future is concealed; but if the Prophecy be dictated by the Supreme Being, it follows that the law of concealment of the future was imperfect, since it required interposition. Those, therefore, who allege that revealed Prophecies, (that is Prophecies which have from time to time been, as alleged, made by special dictation from the Supreme), are credible, have four facts to establish, viz. First, the Justice of such Prophecies; Secondly, their Probability; Thirdly, their Necessity; Fourthly, their Truth.

If it be necessary that any portion of mankind should, for the salvation of their souls, be specially

made acquainted with any future events, such necessity must exist equally for the whole of mankind. It would be, therefore, cruel and unjust for the Supreme Being to withhold the divine prophetic light from any of His creatures. If the laws of The Supreme Being created for man were perfect, any interposition with those laws by Prophecy or otherwise would be unnecessary, and it is highly improbable that imperfect laws should proceed from a perfect origin. Prophecies not founded on induction are therefore improbable. If, nevertheless, evidence to prove the truth of such prophecies be admissible, those alleging the truth of them must adduce that evidence. They must begin by proving a special inspiration as a fact, but this is obviously a question on which no issue can be taken. If I allege I am inspired, that does not prove me to be inspired. The believers in Prophecy must moreover prove, that the prophecy is not founded on induction—when, for example, physical suffering is predicted for unrighteousness, as coming from the wrath of The Supreme, since unrighteousness by the law of nature always causes such suffering, the fulfilment of prophecy must be attributed to unrighteousness, and not to divine wrath. In other words, if any event can be predicted or accounted for, from natural causes, it is unnecessary and improper to resort to supernatural causes. The union of the Creator with the Created is the great prophecy which Christians allege and which Hebrews deny was fulfilled in the Virgin-born child Jesus, "The Blasphemer," as the

Hebrews called him, "The Anointed," as the Christians called him. Now this prophecy is directly at variance with the two first facts, which the believers in prophecy have to establish.

It was unjust to confine a knowledge of The Almighty when incarnated, to one portion of the human family, and it was therefore improbable; and those who allege its necessity, can do so only by proving that the natural laws of man are, without any special interference, insufficient to prove the existence and nature of God, and man's relations and duties to Him, and that such special interference rendered them sufficient. That is a proposition which facts absolutely contradict, as these pages show.

There is, therefore, now only one remaining fact of the four, viz. The Truth of this great Prophecy. Is it or is it not true that a Virgin was pregnant? Supernatural powers in the child clearly do not prove the fact, since supernatural powers may be given to a natural born man; neither do legendary allegations (whether consistent with each other, or *inconsistent*, as are the narratives of St. Matthew and St. Luke) concerning the early biography of Jesus Christ. The fact must be proved otherwise than by legends. Where is the evidence? If not forthcoming, then the prophecy is not proved. It is confidently alleged that no prophecy that can be adduced answers the four requirements necessary to establish the truth of Prophecies, viz. their justice their probability, their neces-

sity, their truth. What then are Prophecies? They are only exhibitions of a psychological law, the law of the imagination, which by nature is absolutely without limit. It is no more wonderful for a man to suppose himself capable of foretelling the future, than to be under any of the numberless delusions of the mind to which mankind are subject; but what is presented to the intellect by a belief in the fulfilment of the great and superlative prophecy above alluded to? If it be true, mankind must believe Jesus Christ to have been at one at the same time, omniscient and ignorant, mortal and immortal, subject to death yet having power over it, and lastly both temporal and eternal. Moreover, we must believe that The Supreme and Infinite Being called God, was concentrated in the form of a man, if so, he was represented by lineaments, and if so, His Infinity was no more.

THE APOSTLES.

Revealed Religion being credible, if at all, only in so far as it is consistent with that perfect justice the scientific theologian is compelled to attribute to the Deity, it follows that if there be any statement made by the Apostles at variance with that perfect justice, it cannot be regarded as worthy of any acceptation. Now, St. Paul, who unquestionably wrote the Epistle to the Romans states, c. IX., v. 17, 21, 22, "Even for "this same purpose have I raised thee up, that I might "show my power in thee." "Hath not the potter "power over the clay of the same lump, to make one

"vessel unto honour and another unto dishonour." "What if God, willing to show his wrath and to make "his power known, endured with much long suffer- "ing the vessels of wrath fitted to destruction?" St. Paul thus describes God as making men fitted for destruction, and then showing wrath against them because they are fitted for destruction. St. Peter, II. Epistle, c II., v. 5, alleges that there was a deluge which was brought in to destroy the ungodly, and he proves that it was ineffective for that purpose; because he, at v. 6, alludes to Sodom and Gomorrah, alleging that God turned them into ashes as an example to the ungodly. Now science not only proves that there never could have been a deluge, but it alleges that if it were necessary to destroy the ungodly by way of example, God ought not to have left himself under the necessity of repeating His warning. He ought to have put an end to ungodliness altogether, which He has never done, though He has always had the power to end it. Jude, v. 9, represents Michael the Archangel as contending with the devil. Scientific Theology cannot recognise the existence of a devil. In the Book of the Revelation (so called) to St. John, c. IX., v. 2, the opening of a bottomless pit is mentioned, which is a direct appeal to superstition, for no such thing can exist. The tortures assigned by that Book, (see c. 9,) to fornicators, idol-worshippers, murderers, sorcerers, &c., are frightfully droll and arbitrary. They shall seek death and shall not find it, and shall desire to die and death shall flee from them; and they are to be

tormented five months with a strange kind of Scorpion, viz. Scorpions shaped like horses, with lion's teeth, and having wings and tails, or caudal stings; and then one third of the fornicators, murderers, felons &c., are to be killed and the rest preserved. St. John, I. Epistle, c. III., v. 8, c. v., v. 19, recognises the existence of a devil, and, has the temerity to allege that he (St. John) and his are alone of God, and that *the whole world* besides lieth under sin. St. John, moreover, in his Gospel, c. XII., v. 39, 40, makes God take advantage of his own wrong, "They could not believe, because God "hath blinded their eyes and hardened their hearts." Thus all these Apostles after Christ's death, recognised in the Deity principles of action opposed to perfect justice and perfect wisdom. It seems impossible to reconcile the truth of the following statements ; viz., in Galatians, c I., v. 17, St. Paul alleges that immediately after his conversion he went into Arabia, and then abode three years at Damascus, and then went to Jerusalem, where he saw only Peter and James, the Lord's brother, and remained there fifteen days; but at Acts IX., v. 27, 28, he is represented after leaving Damascus, as being with the apostles, including Barnabas, and was with them coming in and going out of Jerusalem.

DEATH.

There is no such thing as death, according to the ordinary signification of that word. Death is the separation of something from the body, which whilst

it is united to the body, prevents that body decaying and becoming a substance well known to Chemists. Life is, therefore, a superior power to matter, and must have proceeded from the Infinite Life of God. It follows, therefore, that Death is an act of God, by which He takes a Life from matter, and that, thereupon, He either mixes it with Himself, as one drop of water mixes with another, or keeps it in an individual condition separated from Himself. The Life of animals for reasons already mentioned, when taken from their bodies probably exists in an individual condition no more, their immortality being in their offspring; but with man a different law must prevail, because if Death were to man an eternal sleep, there would be a work of God entirely opposed to man's just conceptions of His wisdom and His benevolence. Death, like other apparent evils, is an instrument absolutely necessary to train a perfectible being like man for a higher existence, and it is by no means unattended with advantages.

For the good man, it is the new and happy birth of the soul.

For the evil man it is the prison-gate of spiritual punishment.

Death, moreover, is productive of far more good than evil.

"If none were to die, none would rejoice in the birth "of young children. If none were to die, there would "be neither birth nor growth, nor labour, nor love, "nor marriage.

"If none were to die, there would be no life, and "no enjoyment of life."

"When a man dieth and leaveth his body, he wend-"eth through the gate of oblivion and goeth to God, "when he is born again he cometh forth from God, "and in a new body maketh his dwelling; hence the "saying the body to the tomb and the spirit to the "womb, for so is man's nature completed."—*The New Koran*, questions c. xxii., v. 10, 11, 15.

A FUTURE LIFE.

The body, on death, has on this earth served its purpose, and as it is impossible that the Life which animated it can become non-existent, it follows that it must either be on this earth or elsewhere; but what object consistent with unerring wisdom and foresight, is there in taking away the life of man from this earth without translating it elsewhere? It follows, therefore, that it is so translated, but not into a state of sleep for unnumbered years, since such a condition would be a waste of time; but into a higher or lower condition of existence, for without effecting a change, to remove man's life from this earth would be egregious folly. God has most wisely concealed futurity from man, and there is therefore no act of man more impious than an endeavour to foretell events, except so far as they are inducible from facts known by man to exist. Now it is certain from geological truths, that this earth and the living creatures upon it were not all at one time brought into existence, but that creation is a thing

that advances from a lower to a higher organisation. Man may reasonably therefore believe that the same principle of progress will in futurity be applied to him. What a splendid and hopeful future this promises! To imagine that all the knowledge, all the moral attributes, all the happiness of the pure affections of human nature, all the benevolence of social intercourse which civilised man enjoys on earth, shall be carried with the soul after its escape from imprisonment within a mortal and painful body into another world, and there raised in the scale of God's wondrous creation—there to enjoy, free from the operation of time, but still subject to God's omnipotence, not only the divine revelations of science obtained by man whilst on earth, not only love in all its sympathy with God and His creatures, but further marvellous communications from the sources of Infinite intelligence; still higher duties and occupations than those which engage the good man on this earth; still higher social happiness in the society of living beings, as immeasurably higher in attributes and organisation to man, as man is to animals. All this celestial felicity is apparent to the scientific theologian as the reward of a good life, and is not apparent, it is believed, to any other religionist in this world. If this indeed be the fruits of temporary good and temporary evil and man's free-will and man's immortality, then mankind have not existed in vain, and we may exclaim with the Psalmist, "Oh God! how "manifold are thy works, in wisdom hast thou made "them all."—*Psalm* CIV., v. 24.

Moreover, the scientific theologian believes in the fact of progress in future existences, and hence the very savage, the Papuan, the creature as yet subject only to the barbarous passions of human nature, may ultimately raise his individual existence higher and higher before Almighty God.

THE NEW RELIGION.

The present age may be termed the Age of Science, and as Science discloses to the human intellect laws so perfect and therefore adorable, as to lead to the conviction that the Originator of those laws must be a Being of Infinite Goodness, Wisdom, and Power, the intellect and soul of a highly civilised man rejects as unworthy of credit all actions alleged to be done by God, and every religion inconsistent with the sublime attributes of the Almighty so revealed to him (a) God being perfect, all His laws must be perfect, both in their conception and operation, whilst they endure, & ~~And~~ interference with them, after the creation of them, is therefore incredible. It is upon this principle that science unconditionally rejects all miracles, regarding them as not only absolutely incapable of proof by any reliable evidence, but as the offspring of man's imagination, a psychological faculty unbounded in its inventive power, and capable of exciting, amongst the childish and the ignorant, unbounded credulity. One of the

(a) On this principle the Gospel miracles of restoring life to the dead sight to the blind, &c., are incredible, as the beneficiaries were not exempted from liability to be again subjected to human infirmities. It was, for example, cruel to permit Lazarus to die again, to be placed a second time in the grave.

instinctive properties of the human soul, as already referred to, is that of prayer, and one maxim of the scientific theologian is that God does nothing in vain, but as the physical laws of God are perfect and invariable in their operations, it follows that prayer to God to suspend, alter, or vary His physical laws is impious and useless.

The ignorant apply prayer for every want, the scientific theologian applies prayer only to those objects God can answer without violating his physical laws, and therefore, trusting in God's goodness, he asks for spiritual aid only—which aid is never refused—a fact, of which every human being may be, if he pleases, his own witness. Remorse is another psychological property; one which is invariably caused by wrong actions, and it is amongst the most painful of human emotions; and hence the scientific theologian believes that remorse, if followed by amendment of life, through God's mercy expiates wrong deeds, and that no vicarious pain can by God's perfect justice be accepted. Scientific theology is then founded on belief in God—prayer to God—and free-will, aided by prayer. It recognises two agents or objects necessary to enable freewill to exist, viz. right and wrong, or good and evil; and it regards man as a progressive and perfectible creature, through the united operation of the foregoing causes, and it recognises contrition and newness of life as the only atonement for evil deeds. Lastly, it repudiates the existence of any Demon or Being antagonistic to the Deity, and it

regards the Deity as Infinite in Existence, Goodness, Wisdom, Power, and Benevolence.

BIRTH-SIN.

Tried by the foregoing test it may be asked, whether the scheme for the future welfare of the human race alleged by the Bible to have been specially designed by God, in consequence of the alleged disobedience of man's first progenitors, responds to the highest religious, moral, and intellectual conceptions of a highly civilised condition of human society. If not, then evidence of its supernatural origin is inadmissible, for a scheme alleged to be supernaturally revealed to man by man's Creator, must be consistent with a Being of Infinite Goodness, Wisdom, Power, and Benevolence; otherwise it is incredible, since it makes the Creator inferior to the created. Now, there is probably no expression which conveys more impressively to the human intellect, and especially to the scientific theologian, an idea of the omnipotence of The Deity, and the insignificance of man, than the interrogatory found in the Book of Job, viz., "Where wast thou when I "laid the foundations of the earth? declare, if thou "hast understanding."—38 c. Job, *v.* iv. By That Omnipotent Being, He who laid the foundations of the earth, man was created. Now, why was man created? Why were such nude and savage creatures created at all? To be subjected to never-ending misery? No! would be the answer. Then how can they be so subjected? Because of disobedience to God, the Bible

Christian alleges. If so, all the first progenitors of mankind had each a garden of Eden—each a forbidden tree—each disobeyed, and became the forefathers of a degraded race, worthily deserving eternal condemnation for being born. It is with reference to that monstrous doctrine of the Fall of Man, that religious civilisation is most requisite for the good of mankind. It is an error that has been immeasurably detrimental to human happiness—it is the giant credulity of Christendom. The three in one and one in three Persons of the Deity is a dwarf credulity when compared with the baseless fabric of the *Fall of Man.*

> "Look unto the heavens and see; and behold the clouds which "are higher than thou. If thou sinnest, what doest thou against "HIM?" * * * If thou be righteous what givest thou HIM? " * * * Thy wickedness may hurt a man as thou art: and " thy righteousness may profit the sou of man."—Job, c. 35, *v.* 5, 6, 7, and 8.

It is certain then, that a thing created can occasion neither evil nor good to its creator, and therefore the punishment of the thing created by the Creator for doing evil to him, is tiger-like cruelty—it is inflicting pain for pain's sake, and is an act of unpitying malignity. According to the narrative, Adam and Eve were made capable of disobedience, that being so, it is certain that the Author of their existence had no right to punish them for disobedience. The punishment for wilfully creating evil, where evil *can be felt*, is founded on an entirely different principle—there the punishment is deserved. That inflicted, as alleged, on Adam and Eve was entirely undeserved. To give a person power to do an act or not as he pleases, and

then to tell him not to do it, and in the event of his doing it, to punish him *and his unconscious and unborn offspring* with an eternal curse, is an idea that can have proceeded alone from some bewildered philosopher of the desert, utterly ignorant of those laws of good which manifest to the scientific theologian the beneficence of the hidden Deity. If, then, the disobedience of man could not injure God, no atonement for sin could be necessary, for there was none to atone. Other causes consistent with perfect justice, for the origin of evil, must therefore exist, and Scientific Theology has recently, and only recently, discovered those causes. (See the Article on Evil.) In truth, human nature came from the hand of God in the same condition as the earthly ore, to be smelted, refined, polished, and preserved by laws of progress, perfect in their origin, perfect in their operation, and so wondrosuly contrived that man becomes the originator and fabricator of his own good or of his own evil, in this and every future life. Beyond all controversy, from laws perfect in their origin and perfect in their operation, there is progress in what is good, a diminution in what is evil in human affairs. Slow the progress may appear to us creatures of time, but we must remember that to God time is non-existent. Hence there exist in the human race elementary principles, which when fully developed, must end in the complete civilisation of mankind. For this great and good object no supernatural interposition by the Deity is

necessary. On the contrary, the introduction of supernatural agency in aid of that object, has everywhere thwarted and impeded religious civilisation. Man then, being by nature in a state of progressive civilisation, from what causes does that condition arise? It arises from this, that God, instead of creating a man perfect, in which event He would have been without any merit; God, from love to man, has made him perfectible by his own merit. For the sake of man, God relinquishes to man within limited and well-known boundaries His own omnipotence. This He does by giving man the privilege, at least while he is on this earth, of freewill, and surrounding him with good and evil to enable him to exercise that freewill. Without good and evil freewill could not exist, and without freewill man would be without responsibility; and it would be as reasonable for God to make a material locomotive the subject of reward and punishment as a human being. The story of the Fall was therefore an honest, but an entirely visionary attempt to account for the Origin of Evil.

THE SUMMARY.

Those who are acquainted with the social and religious conditions of the various nations and of mankind generally, are aware that side by side with every existing religion, there is not only abject superstition, but many barbarous and pernicious rites and customs; that human amity is as yet only very partially established between nation and nation, or indeed between man and man.

The effect of the European development of Christianity is thus described by a recent very learned, contemplative, and luminous writer. When speaking of the frequent executions for witchcraft, he observes:

"I know that when we remember the frightful "calamities that have from time to time flowed from "theological divisions; when we consider the count- "less martyrs who have perished in the dungeon or "at the stake, the millions that have fallen in the "religious wars, the elements of the most undying "dissensions that have been planted in so many noble "nations, the fate of a few thousand innocent persons "who have been burnt alive seem to sink into insignifi- "cance."—*Lecky*, vol. I., p. 148.

The scientific theologian regards all these terrible events, painful as they are, necessary to excite those emotions in human nature which induce mankind to endeavour to emerge from a social condition so destructive to human happiness. Such events, by the strong contrast they excite, are in fact instruments of progress to mankind generally, and, therefore, notwithstanding such and similar events, the scientific theologian regards this world as a Creation absolutely perfect for the object for which it was created, and considers it impious in man in any way to question or find fault with it, believing that God allows Good and Evil to exist for the wisest and most benevolent objects, and can and will most abundantly compensate for all unmerited suffering. Scientific Theology accounts

for the origin and prevalence of sacrifice, of magic, and of witchcraft, and for all superstitions and cruelties in religion, to ignorance, and it points to the development of the European Religion, to show that it has retarded civilisation, and in that way done far more evil than good; and it contends that this has arisen from the absence of science, and from metaphysical dogmas instead of natural truths in religion, having been made the basis of religious education, and from religious worship rites and ceremonies having been manifested by gorgeous and dramatic ceremonials; appeals to the eye, the ear, and the feeling, rather than to the heart and good deeds. To prove these facts, it alleges that Christianity, as developed by its sacerdotal authority, has always opposed, is always opposing, and always will oppose advances in knowledge; that under the sanction of Christianity as developed for more than fifteen centuries, the sanguinary tragedies of the Pagan Amphitheatre have in a different form been mercilessly repeated; that tens of thousands have fallen in religious contests; and that Christianity, after an existence of near eighteen centuries, has utterly failed either to check vice and immorality—to insure the amity of man—to arrest the tide of Atheism—or to remove from humanity the tragedies of war. It alleges that for seventeen hundred years, Christianity, as sacerdotally developed, has rendered the most learned and devout men, both of the laity and clergy, unable to extricate their intellects from the most abject superstitions. It alleges that the standing

armies of the world, the crimes and vices of society, may be traced not to any hereditary taint in human nature, but to ignorance arising from defective religious education, because the religious sentiments inculcated are not founded on the strongest and most exalted faculty of the human mind—the Reason—but on sentimental and unintelligible dogmas, to which the Reason is deliberately sacrificed. Scientific Theology, therefore, alleges that sacerdotal Christianity is becoming effete, and that mankind are beginning to want a religion in accord with the religious intelligence of the age. These pages are a conscientious attempt to supply that want in part, and this, it is intended, shall be followed by a form of public worship corresponding thereto, based on the principle that men and women are not children of wrath, but creatures of God's love and wisdom, and that God answers Spiritual Prayer, and that He deserves Praise and Adoration.

Scientific Theology ventures to predict that, as this New Religion is based on principles as solid and true as the physical laws of God, (for example, those of Astronomy,) that when mankind come to understand its principles it will be universally adopted, and that the vivid and beautiful prophecy on the title page of this book, founded not on special communications from God, but on inductive science, will be verified to the letter.

THE CONCLUSION.

Neither the foregoing observations nor the three Tables called the Triune, with which this publication

ends, are of any value whatever, except so far as they may tend to the temporal welfare of mankind, by substituting a religion of deeds for religions of metaphysical dogmas. With the spiritual condition of any human being the writer has no right to interfere; but with the operation of religion on the secular affairs of mankind he has a right to interfere; and he contends that until mankind recognise good deeds as the paramount object of human existence, irrespective of forms and varieties of Religious Faith, war, oppression, injustice, ignorance, and barbarity will continue their pernicious operation on mankind from generation to generation.

THE TRIUNE, OR THE THREE TABLES FOR THE SOUL.

No. 1.

Wrong or Evil

IS

Atheism.
Disbelief in a life after death.
Hatred of God.
Hatred of Man.
Distrust of God.
Falsehood.
Injustice.
Inhumanity.
Malevolence.
Selfishness.
Returning evil for good.
Vindictiveness.
Dishonesty.
Indolence.
Lust.
Intemperance.
Infidelity.
Pusillanimity.
Cowardice.
Dishonour.
Imprudence.
Waste.
Extortion.
Meanness.
Pride.
Insolence.
Hypocrisy.
Calumny.
Strife.
Malediction.
Ignorance.
Discontent.
Uncharitableness.

MAN

HAS

FREE-WILL

to do Wrong and thereby to insure for His Soul now and after Death,

MISERY.

No. 2.

THE PRAYER.

OUR FATHER who art and art Infinite, Hallowed be Thy name; May Thy Divine Spirit dwell within us, and enlighten and exalt our Souls; May we, at all times, Thy Grace assisting us, exercise our Free-Will rightly, so that after death our souls may be found perfected before Thee, and may receive The Eternal Benediction of Thee, our Creator and Preserver, Amen.

The Progress of Religious Civilisation, or

THE CREED

Of the English People in the Year 1966.

I believe in One Self-existing Intellectual, Eternal, and Infinite GOD; All-Good and All-Wise, Omnipotent and Omnipresent; the Supreme Originator, Creator, Preserver, and Governor of all things; and that He is in His Nature both Spiritual and Invisibly Material and Sentient, with power to separate Matter from Himself, and to make Matter visible, and to dissolve Matter, and to restore it to Himself; and to form, transform, and organise, and to give or deny Intellect and Life to any Being created by Him; and I believe that God has and can have no Likeness or Image, or Rival, or Competitor; and that God reveals such a quantity of His Works to each of His living creatures as He wills, and no more; and I believe that the Infinite Universe is governed by Laws conceived and made by God in their nature perfect, and that a part of such Laws were made with the Planetary Earth on which we are now, and with its inhabitants, for the spiritual, physical, and moral government thereof, so long as they endure; and that such Laws have always continued, and are now unchanged, and have never been abrogated or superseded; and I believe that all Life proceeds from the Spirit of God, and that every Soul of Man is a Life with Intellect, Conscience, Passions, and Free-Will, incarnated in Man's Body, and that subject to God's Omnipotence Man's Soul is indestructible; and I believe that God from Love to Man and in order to enable Man of his own Free-Will to exalt or degrade his own Soul before God, has caused every Soul of Man to be born with a Conscience for Right and for Wrong, and that God permits Man, for that purpose, whilst Man lives, to do Right or to do wrong, as He pleases, according to the conditions in which each Soul is placed; and I believe that each Person's Soul is by Death separated from the body, and is then forthwith translated by God from this Earth, and is then forthwith rewarded or punished by God, by being either exalted or degraded in The Scale of His Infinite Creation, according to the deeds of that Soul, if any, whilst it was in the body, as they be Right or as they be Wrong; and I believe that such deeds are never equal to each other; and I believe in the efficacy on Man's Soul of Spiritual Prayer to God, and in His Forgiveness of wrong deeds to the contrite Soul of Man, both in this and in any future life; and I believe that whilst on this Planetary Earth The Human Race always has been, is, and will be, in a state of Probation for another life; and I believe in The Progress of Mankind, and in the perfectibility of the Human Race. Amen

FINIS.

No. 3.

Right or Good

IS

Belief in God.
Belief in a Life after Death.
Love of God.
Love of Man.
Trust in God.
Truth.
Justice.
Humanity.
Benevolence.
Self-Denial.
Returning Good for Evil.
Forgiveness.
Honesty.
Industry.
Chastity.
Temperance.
Fidelity.
Fortitude.
Courage.
Honour.
Prudence.
Thrift.
Generosity.
Liberality.
Humility.
Modesty.
Ingenuousness.
Candour.
Peace.
Benediction.
Knowledge.
Content.
Charity.

MAN

HAS

FREE-WILL

to do Right, and thereby to insure for His Soul now and after Death,

HAPPINESS.

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